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oreae (= *aureae*). Just so what he quotes from the Haupt glosses (No. 496): *face* '*clasma*' is Latin; *clasma pace* will have been the true reading, as is evident from Corpus Gloss. (ed. Hessels), C 460 *clasma pax turba*; Mone 409, 92 *clasina* (= *clasma*) *pace mal*; W.-W. 504, 27 *clasma mal*; W.-W. 376, 31 *clasma clam* *oððe wed oððe waera*. What the same Hall takes from W.-W. 515, 39 *wefæsten* 'castle' is in reality *swa swe faesten*, as is evident from the lemma *quasi arx*.

OTTO B. SCHLUTTER.

BOUE, BARBOTER, BARBOUILLER.

The derivation of these French words is still an open question, and the explanations thus far suggested are far from being satisfactory. It is intended to show here that a plausible solution may be found by determining a common etymology for these three words, and showing how, through regular phonetic process, they were evolved from the same root.

No reasonable etymon has yet been indicated for *boue*. Darmesteter (Dict. Univ.) declares its etymology to be unknown; Cohn does not mention the word; Körting, after Diez, proposes the Kymric root *baw*, but such a form could only give an *q* in French. The Old French forms of the word are *boe*, later *boue* and also *broue*—the last, however, must not be allowed to complicate the question. It sprang up under the influence of *brouet*, that goes back to a Low Latin *brodum* or *brodium* (It. *brodo*, *broda*, *brodetto*), the meaning of the word being 'thick soup of a darkish color.' The cause of the contamination is therefore obvious.

Boue, I believe, originates from a Low Latin form *bola*. The word is found in Ducange as *botta*; but since the law in French is reduction of geminated consonants, *bola* must also have existed. This etymon is also suggested by Scheler: its meaning is that of *mare* in French, 'a stagnant pond or a puddle of water.' An instance quoted by Ducange goes far towards showing the close relation existing between the meaning of this word and that of 'mud': Liber Recognitionum servitiorum Domini: "Juxta fan-giam de la Botta d'Ouraux."

The word *barboter* 'to splash in the water or in the mud' strengthens this opinion. **perbotare* can be logically admitted

from *bota* (the French form being apparently irregular on account of the preservation of the *t*; but this I hope to explain satisfactorily).

Bōta would regularly give *boe* > *boue*, the *ou*-sound being retained for the same reason that it remains in *amour*, *époux*, *avoue*, etc., viz. on account of the labial consonant that precedes.

Boue gave birth to the verb *boer* or *bouer*, and a *y* was introduced for the purpose of breaking up the hiatus (cf. *badare* > *baer* > *bayer*). As for the addition of the prefix *per*, there is no need of explanation; and the initial *p* changed into *b* by a very simple assimilation—one, moreover, frequent in Low Latin (see Probi Appendix: *opobalsamum*, not *ababalsamum*; *plasta*, not *blasta*).

So the history of these forms would be the following:

bota > *boe* > *boue*
**perbotare* > *parbouer* > *parbouyer* > *barbouyer*.

Barbouyer therefore meant 'to besmear with mud,' the literal meaning it has still in French; hence, 'to soil,' and also 'to speak confusedly.'

Now, in regard to the orthography *barbouiller* instead of *barbouyer*. We must bear in mind that it may be, after all, a mere graphic influence exerted either by the French form *bouillir* or the Italian *barbogliare*. I have not met with this word in the oldest French texts. The earliest example quoted by Littré is from Calvin, and it is very likely that already in Ile de France, at least, there was confusion between the two sounds of *y* and *ï*, or rather that in this territory *ï* had become *y*, and that we have to deal with another graphic representation of *y*.

Coming back to *barboter*, we understand now why the *t* was kept, viz. to establish a distinction between two words constantly used in popular speech. This explanation is a plausible one and clears up an otherwise very much confused question of etymology. It recommends itself to scholars in this respect, that it finds for popular words a popular source without making it necessary to account for them by analogies drawn from the completely evolved forms of a kindred language—an expedient always hazardous, to my mind.